

Arafah Ka Roza: Aik Tehqeeqi Jaayezah

Tehreer: Shaikh Maqbool Ahmad Salafi Hafizahullah

Ahadees mein yaum e Arafah (Arafah ke din) ki badi fazeelat aayi hai. Aik taraf Hajiyon ke liye wuqoof e Arafat ka din hai jis din Allah Taala Arafat mein wuqoof karney walon par fakhr karta hai aur kasrat se unhein jahannum se aazaadi (chutkaara) deta hai (jaisa ki Sahih Muslim: 1348 mein hai) to doosri taraf aam musalmano ke liye us din roza rakhney ka hukm mila hai jo aik saal guzishta (pichley) aur aik saal aindah (agley) ke gunaaho ka kaffara hai.

Abu Qatadah Radhiallahu Anhu se marwi hai ke Nabi Sallallahu Alaihi Wasallam se Arafah ke rozay ke barey mein poocha gaya to Aap Sallallahu Alaihi Wasallam ne farmaya:

وَالْبَاقِيَةُ الْمَاضِيَةُ السَّنَةِ يُكَفِّرُ

Tarjumah: Yeh guzrey huwe aur aaney walay saal ke gunaaho ka kaffarah hai.

(Sahih Muslim: 1162)

Is rozay se mutalliq aaj se pehlay koi ikhtilaaf nahi paaya jaata tha magar aaj Globalization (Media ki wajah se aik ghar aagan yani aik saath hi poori duniya chaley wali policy) ki wajah se logon ke darmiyan yeh ikhtilaaf paida ho gya ke Arafah ka roza kab rakha jaye? **Kuch logon ka kehna hai ke yeh roza Saudi Arab ke hisaab se wuqoof e Arafah waley din rakhna hai aur kuch ka kehna hai ke har mulk (country) wala apney yahan ki tareekh se 9 Zul-Hijjah ka roza rakhega.**

Is masley ko hal (solve) karney ke liye hamein dekhna hoga ke rozay ke silsiley mein Islami ahkaam kya hain uskey baad baat khud wazeh ho jayegi.

Rozay se mutalliq Islam ke do ahem qaiday hain:

Pehla qaida: Rooiyyat e Hilal (yani chaand dekhney) ka hai. Yani roza rakhney mein chaand dekhney ka aitbaar hoga jisey Arabic mein Qamri (moony, lunar) nizaam (system) bhi keh saktey hain.

Bukhari Shareef mein Aap Sallallahu Alaihi Wasallam ka hukm hai:

ثَلَاثِينَ شَعْبَانَ عِدَّةً فَأَكْمِلُوا عَلَيْكُمْ غَيْبِي فَإِنْ لَرُؤَيْتِهِ وَأَفْطَرُوا، لَرُؤَيْتِهِ صَوْمُوا

Tarjumah: Chaand dekh kar roza rakho aur chaand hi dekh kar rozon ka ikhtitaam (khatm) karo aur agar badal ho jaye to tum Sha'baan ke tees (30) din poorey kar lo.

(Sahih Bukhari: 1909)

Yeh Hadees rozay se mutalliq aam (comman) hai chaahey koi

bhi roza ho us mein yahi hukm lageyga yani rozay mein apney apney mulk (country) ki Rooiyyat ka aitbaar hoga. Isi wajah se hum dekhtey hain ke Ramadhan ka roza rakhney ke liye chaand dekha jata hai na ke Saudi Arab ko. Aur isi tarah jab Iftaar kiya jaata hai to us waqt bhi sooraj ke hi doobnay ka intzaar kiya jaata hai.

Doosra Qaida: Ikhtilaaf e Matali' (مطالع اخ تلاف) ka hai.

Aik Shehar ki Rooiyyat (chaand dekhna) qareeb ke un tamam shehar walon ke liye kaafi hogi jin ka matla' (مطلع) aik ho.

Matla' (مطلع) ke ikhtilaaf se aik shehar ki Rooiyyat (chaand dekhna) doosrey shehar ke liye nahi maani jayegi. Daleel:

فَقَضَيْتُ الشَّامَ فَقَدِمْتُ قَالَ بِالشَّامِ مُعَاوِيَةَ إِلَى بَعْتَهُ، الْحَارِثُ بِنْتُ الْفَضْلِ أُمُّ أَنْ، كَرِيبٍ عَنْ
 آخِرٍ فِي الْمَدِينَةِ قَدِمْتُ ثُمَّ الْجُمُعَةِ لَيْلَةَ الْهِلَالِ فَرَأَيْتُ بِالشَّامِ وَأَنَا رَمَضَانُ عَلَى وَاسْتَهْلَ حَاجَتَهَا
 الْهِلَالِ رَأَيْتُمْ مَتَى فَقَالَ الْهِلَالُ ذَكَرْتُ - اءِ نَهُمُ اللَّهُ رَضِيَ - عَبَّاسُ بْنُ اللَّهِ عَبْدُ فَسَأَلَنِي الشَّهْرُ
 فَقَالَ . مُعَاوِيَةُ وَصَامَ وَصَامُوا النَّاسُ وَرَأَاهُ نَعَمْ فَقُلْتُ رَأَيْتَهُ أَنْتَ فَقَالَ . الْجُمُعَةِ لَيْلَةَ رَأَيْنَاهُ فَقُلْتُ
 مُعَاوِيَةَ بِرُؤْيَا تَكْتَفِي أَوْ لَا فَقُلْتُ . نَرَاهُ أَوْ ثَلَاثِينَ نَكْمَلُ حَتَّى نَصُومَ نَزَالَ فَلَا السَّبَبَ لَيْلَةَ رَأَيْنَاهُ لَكِنَّا
 وَسَلَّمُ عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ أَمَرْنَا هَكَذَا لَا فَقَالَ وَصِيَامِهِ

Tarjumah: Hazrat Kuraib se riwayat hai ke Hazrat Umm ul Fazl Bint e Haris Radhiallahu Anha ne mujhey Hazrat Muaawiya Radhiallahu Anhu ki taraf mulk e Shaam bheja. Mein Shaam mein pahuncha to mein ne Hazrat Umm e Fazl Radhiallahu Anha ka kaam poora kiya. Aur wahein par Ramadhan ul Mubarak ka chaand zahir ho gaya. Aur mein ne Shaam mein hi fariday ki raat chaand dekha phir mein mahiney ke aakhir mein Madinah aaya to Hazrat Ibn e Abbas Radhiallahu Anhuma ne chaand ka zikr kiya to mujhe poochney lagey ke tum ne chaand kab dekha hai? To mein ne kaha ke hum ney friday ki raat chaand dekha hai. Phir farmaya! Tum ne khud dekha hai? mein ne kaha haan! aur logon ney bhi dekha hai aur unhon ne

roza rakha Hazrat Mu'aawiya Radhiallahu Anhu ne bhi roza rakha.

Hazrat Ibn e Abbas Radhiallahu Anhuma ne kaha ki lekin hum ne to saturday ki raat chaand dekha hai, or saturday se Roza shuru kiya hai, ab chaand ho jaaney tak hum to tees (30) rozey poorey karengey ya yeh ki chaand nazar aa jaaye. Mein ne kaha ki kya Hazrat Mu'aawiya Radhiallahu Anhu ka chaand dekhna aur un ka roza rakhna kaafi nahi hai? Hazrat Ibn e Abbas Radhiallahu Anhuma ne kaha nahi! RasoolAllah Sallallahu Alaihi Wasallam ne hamein isi tarah karney ka hukm farmaya hai.

(Sahih Muslim: 1087)

Yeh hadees Muslim, Tirmizi (693), Nasai (2111), Abu Daud (2332) waghera mein maujood hai, is hadees par Mohaddisen ke Abwab se baat aur bhi wazeh ho jati hai.

Sahih Muslim ka baab:

عَنْهُمْ بَعْدَ لِمَا حُكِّمَهُ يَثْبُتُ لَا بِبَلَدٍ الْهَلَالِ رَأَوْا إِذَا وَأَنَّ هُمْ رُؤْيَتْهُمْ بَلَدٍ لِكُلِّ أَنْ بَيَانٍ بَاب

Imam Tirmidhi Rahimahullah ka baab:

رُؤْيَتْهُمْ بَلَدٍ أَهْلٍ لِكُلِّ جَاءَ مَا بَاب

Imam Nasai Rahimahullah ka baab :

الرُّؤْيَا فِي الْأَفَاقِ أَهْلٍ اخْتِلَافٍ بَاب

Imam Abu Daud Rahimahullah ka baab:

بَلَيْلَةَ الْآخِرِينَ قَبْلَ بَلَدٍ فِي الْهَلَالِ رُؤْيٍ إِذَا بَاب

In dono usoolon ki roshni mein Arafah ka roza bhi apney mulk (country) ke hisaab se 9 Zul-Hijjah ko rakha jayega. Dalail ki roshni mein yahi baat saabit aur wazeh hoti hai.

Agar rozay se mutalliq Rooiyyat e Hilal (chaand dekhney) ka hukm nikaal diya jaye to roza be-ma'na (meaningless) ho

jayega, aik din ka bhi koi roza nahi rakh sakta hai, na sehri khaa sakta hai aur na hi Iftaar kar sakta hai. Aisey hi ikhtilaaf e Matali' (مطالع خلاف) ka aitbaar na karney se musalmano ke Rozay, Namaz, Qurbani, Eidain (dono Eid) aur doosri Ibadaat ko karna mushkil ho jayega.

Arafah ke rozay se mutalliq ishkaalat ka jawab:

Pehla Ishkaal: Jin logon ne rozay ka talluq Arafah se bataya hai un ka kehna hai ke Hadees mein tareekh (date) ka zikr nahi hai balkay Arafah ka lafz aaya hai aur Arafah ka talluq Arafat mein wuqoof (stay) karney se hai is liye Haji ke wuqoof Arafah (yani Arafah mein theharney) ke din hi saarey musalman Arafah ka roza rakhen.

Yeh istedlaal (argumentation) kai wajhon (reasons) ki wajah se sahih nahi hai:

Pehli wajah (Reason): Qaidey ke according rozay mein Rooiyyat e Hilal (chaand dekhney) aur ikhtilaaf matali' ka aitbaar hoga jis ka zikr upar ho chuka hai, Arafah ke rozay ko is qaiday se nikalney ke liye wazeh daleel honi chahiye jo ki mahjood nahi.

Doosri wajah (reason): Hajj ke Manasik (ceremonies of Hajj) mein Hajj ki nisbat se bohot saarey naam rakhey gaye hain un sab par aam qaida hi lageyga magar yeh ke koi khaas wajah ho. Misaal ke taur par (for example) "Ayyaam e Tashreeq" Hajj ki Qurbani ki wajah se naam rakha gaya hai aur usay hajiyan ke liye khaney peenay aur Qurbani karney ka din bataya gaya hai aur hum sab ko maloom hai hajiyan ke Ayyaam e Tashreeq aur duniya ke dosrey mulk (country) walon ke Ayyaam e Tashreeq alag alag hain. Jab Saudi mein Qurbani ka chautha din (4th day) khatm ho jaata hai to doosrey bohot saarey mamalik

(countries) mein aik din abhi baqi hota hai. Isi “Ayyam e Tashreeq” se hum istedlaal (argumentation) kartey huwe kehtey hain ke Qurbani chaar (4) din hai aur apney apney mulkon (countries) ke hisaab se hai.

Qurbani ki nisbat bhi Ibrahim Alaihissalam se hai aur Aap Sallallahu Alaihi Wasallam ne is nisbat se Yaumun Nahar / Eid ul Azha ko Qurbani karney ka hukm diya hai. Yeh Qurbani har mulk (country) wala apney yahan ke Qamri mahiney ke hisaab se 10 Zul-Hijjah ko karega. Goya Arafah aik nisbat hai jahan tak us din roza rakhney ka muamla hai to rozay mein umomi (aam) qaida hi laago (apply) hoga.

Teesri wajah (reason): Agar Arafah ke rozay se mutalliq kuch Ahadees mein tareekh (date) nahi aayi to koi harj nahi, doosri Hadees mein Nabi Sallallahu Alaihi Wasallam se tareekh (date) ke sath 9 Zul-Hijjah tak roza rakhna saabit hai. Jaisa ki Hadees mein hai:

عَلَيْهِ اللَّهُ صَلَّى اللَّهُ رَسُولُ كَانَ قَالَتْ وَ سَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ أَزْوَاجَ، بَعْضُ عَنْ الشَّهْرِ مِنْ اثْنَيْنِ أَوَّلَ شَهْرٍ كُلِّ مِنْ أَيَّامٍ وَثَلَاثَةَ عَشْرًا وَيَوْمَ الْحِجَّةِ ذِي تِسْعٍ يَصُومُ وَ سَلَّمَ . وَالْخَمِيسَ .

Tarjumah: RasoolAllah Sallallahu Alaihi Wasallam ki kisi biwi se riwayat hai, woh kehti hain ki Nabi Sallallahu Alaihi Wasallam Zul-Hijjah ke (shuru) ke 9 din, yaum e Aashoorah (10th Moharram), har mahinay mein teen (3) din aur har mahinay ke pehlay somwaar (monday) aur jume'raat (thursday) ko roza rakha karte they .

(Sunan Abu Dawood: 2437, Sunan an-Nasai: 2372 and 2417)
Is Hadees mein Arafah ka roza bhi daakhil hai jo ke tareekh (Date) ke saath saabit hai, is se Arafah ke roza ki is aitbaar se

ta'eed hoti hai ke usay 9 Zul-Hijjah ko rakha jaye ga.

Chuthi wajah (reason): Agar roza Arafat mein waqoof se mutalliq hota to Arafah nahi Arafat ka zikr hota.

Panchvi wajah (reason): Agar yeh wuqoof e Arafah ki wajah se hota to hajiyan ke liye bhi yeh roza mashroo' (allowed) hota magar yeh hajiyan ke liye mashroo' (allowed) nahi hai.

Chatti wajah (6th reason): Wuqoof e Arafah ka aik waqt mutayyan hai jo ke taqreeban (almost) zawaal ke baad se maghrib ke waqt tak hai. Yeh waqt roza ke wastay Saudi walon ke liye bhi kaafi nahi hai kiyunki rozay mein subah Sadiq ke waqt sehri aur niyat karna phir sooraj doobney par Iftaar karna hai. Goya rozay mein wuqoof ka aitbaar howa hi nahi is mein to Shamsi (solar) aur Qamri (moony, lunar) nizaam ka aitbaar howa. Is bina par bhi nisbat ka hi andaza laga saktey hain wuqoof ka nahi.

Saatveen wajah (7th reason): Saudi walon ke liye bhi Arafah 9 Zul-Hijjah hi hai, woh roza rakhtey huwe Arafah ke wuqoof ko madd e nazar (affectional) nahi rakhtay balki Qamri (moony, lunar) tareekh (date) ke hisaab se 9 Zul-Hijjah ko rakhtey hain. Is ki Daleel hajiyan se hi milti hai, woh log Qamri (moony, lunar) tareekh (date) ke hisaab se 8 Zul-Hijjah (yani yaum at tarwiyah «الـ ترويه يوم») se Hajj shuru kartey hain, aisa kabhi nahi ho sakta hai ke Zul-Hijjah ki saat (7) tareekh ho aur Haaji Mina jaye ya aath (8) tareekh ho aur Haaji Arafat chala jaye. Manasik e Hajj (ceremonies of Hajj) mein bhi Yaum e Tarwiyah (the day of Tarwiyah) aur Yaum e Arafah tareekh ke taur par hi

hai kiyunkai Islami Ibadaat mein rooiyyat e Hilal (chaand dekhney) ka bada dakhal hai. Isi cheez ki taraf Quran mein rahnumai ki gayi hai:

Allah ka farmaan hai:

وَالْحَجَّ لِلنَّاسِ مَوَاقِيتُ هِيَ قُلُومُ الْأَهْلِ عَنْ يَسْأَلُونَكَ

Tarjumah: Log aap se chaand ke baarey mein sawaal kartey hain, Aap keh diye ki yeh logon (ki Ibadat) ke waqton aur Hajj ke mausam ke liye hai.

(Surah Baqarah, Surah No: 2 Ayat No: 189)

Doosra Ishkaal:

Wuqoof Arafah ke Qa'eeleen (yani rozay ka talluq Wuqoof e Arafah se hai yeh kehney walon) ka aik Ishkaal yeh hai ke Ahadees mein Yaum e Arafah ki badi fazeelat aai hai aur Arafah wuqoof e Arafat par hai is liye Arafah ke wuqoof par hi yeh roza rakha jaye.

Yeh baat sahih hai ke Arafah ki badi fazeelat aayi hai, is mein koi shak nahi hai lekin Arafah ke roza se mutalliq yeh kehna ke is ki fazeelat ki wajah se wuqoof e Arafah par hi roza rakhna hai, yeh galat istadlaal (argumentation) hai. Allah Taala ne Yaum e Arafah ko Hajiyon ke alawah poori duniya ke musalmanon ke liye fazeelat ka baa'is banaya hai. Hajiyon ko wuqoof e Arafah ka sawab milta hai jabki dunya walon ko Yaum e Arafah ka roza rakhney ki wajah se sawab milta hai. Aur is baat par hairan (surprised) honay ki zaroorat nahi ke Yaum e Arafah to aik din hota hai phir apney apney mulkon (countries) ke hisaab se kaisay fazeelat hogi tab to kai din ho jayengey. Is ko misaal (example) se yun samjhein ke Allah Taala ne Lailat ul Qadr aik banai hai lekin saarey musalmanon ko apney apney

hisaab se fazeelat milti hai. Saudi mein aik din pehlay Shab e Qadr, India aur Pakistan mein aik din baad Shab e Qadr, raat aik hi hai aur sawab ki umeed har mulk waley apney apney mulk ke hisaab se Shab e Qadr mein beedar ho kar rakhtey hain.

Teesra Ishkaal: Kuch log Tirmidhi ki aik riwayat se daleel pakadtey hain:

تُضَحُّونَ يَوْمَ وَالْأَضْحَى تَفْطَرُونَ يَوْمَ وَالْفِطْرِ تَصُومُونَ وَمَا الصَّوْمُ

Tarjumah: Rozay ka din wahi hai jis din tum sab roza rakhtay ho, Eid ul Fitr ka din wahi hai jab sab Eid ul Fitr manatey ho aur Eid ul Azha ka din wahi hai jab sab Eid manatey ho.

(Tirmidhi: 697)

Is Hadees ko paish karke kehtey hain ke jis din Arafah ka roza Saudi Arab mein rakha jaata hai us din sab log rakhen. Is mein ittehaad (unity) hai.

Agar is hadees se aisa hi masla istimbat (Inference) kiya jaye jabki is mein lafz e Arafah ka zikr hi nahi to is ka matlab yeh bhi hoga ke poori duniya ke musalman aik sath Ramadhaan ka roza rakhen balki aik saath sehri khayen, aik hi saath Iftaar karen, aik hi saath aur aik hi waqt mein Eid ul Fitr aur Eid ul Azha ki namazein padhen. Zahir si baat hai Wuqoof e Arafah par roza rakhnay ke Qaeleen (yani rozay ka talluq Wuqoof e Arafah se hai yeh kehney waley) is baat ko nahi manengey to phir Arafah ke roza par hi poori duniya ka ittehaad kiun?

Is Hadees ka sahih maf-hoom yeh hai ke roza aur Eid, Jamaat aur logon ki aksariyat ke saath mo'tabar hai jaisa ki Sheikh ul Islam Ibn e Taimiyah Rahimahullah ne likha hai.

Choutha Ishkaal: Aik aur baat kahi jaati hai ke pehlay log nahi jaan paatey they ke Wuqoof e Arafah kab hai is liye apney mulk (country) ke hisaab se 9 Zul-Hijjah ka roza rakha kartey they is liye ma'zoor they ab zamana taraqqi kar gya aur Wuqoof e Arafah sab ko maloom ho jata hai is liye woh uzr saqit (khatm) ho gaya.

Pehli Baat: Aaj bhi poori duniya mein har kisi ko dunya ki saari khabron (news) ka ilm nahi ho pata, media se judey logon ko hi pata chal paata hai.

Doosri Baat: Islam ne jo Aafaaqi (universal) deen diya hai woh internet aur media ka mohtaaj nahi hai. Misaal ke taur par yeh kahun ke internet aur media khatm ho jaye to kya tab aap kahengey ke ab phir se log ma'zoor ho gaye? Yeh to Machinery cheez hai chal bhi sakti hai aur kabhi is ka nizaam darham barham (confound) bhi ho sakta hai. Is ka mushahida kabhi kabhar banks aur Offices mein hota hai. Jab net connection gayab rehta hai to logon ki kya halat hoti hai. Lekin Islam ka nizaam hamesha bagair media aur internet ke chalta raha hai aur qayamat tak chalta rahega. Duniya walon ko bagair internet ke qamri (moony, lunar) nizaam se Ramadhan ka roza, Ayyaam e Beez, Aashoorah aur Arafah maloom hota rahega.

Rozay ka talluq Wuqoof e Arafah se hai yeh kehney walon ke saath chand muhaakma:

(1) Jab aisay logon se kaha jaye ke kuch countries Libya, Tunis aur Marakish (Maraco) wagera mein Saudi se pehlay Eid ho jaati hai, is soorat mein Wuqoof e Arafah un ke yahan Eid ka din hota hai woh kaisay roza rakhen? Eid ke din roza mana hai. Abu Sa'eed Khudri Radhiallahu Anhu se riwayat hai unhon ne bayan kiya:

وَالنَّحْرُ الْفِطْرِ يَوْمَ صَوْمٍ عَنْ وَ سَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ نَهَى

Tarjumah: Nabi Sallallahu Alaihi Wasallam ne Eid ul Fitr aur Qurbani (Eid ul Azha) ke din roza rakhney se mana farmaya hai.

(Sahih Bukhari: 1991)

To jawab detey hain ki aisey logon se roza khatm ho jata hai (yani wo roza nahi rakhengey). Rozay ke mutalliq Usool o Ahkaam wazeh hain unhein side mein rakh kar bagair suboot ke roza khatm kara kar logon ko badey ajr se mahroom kar dena badi na-insafi hai.

(2) Jab un se kaha jaye ke aaj se 100 saal pehlay log Arafah ka roza rakhtey they ke nahi? Agar rakhtey they to yaqeenan woh apni country ke hisaab se rakhtey hongey (is ka inkaar karney ki kisi ko himmat nahi) to jawab detey hain ke us waqt pata nahi chal paata tha is liye woh ma'zoor they.

Yeh jawab kuch hazam nahi ho pata. Is jawab ko maan lenay se yeh maanna padega ke pehli sadi se lekar aaj tak kisi ne Arafah ka roza sahih nahi rakha siwaaye Arab walon ke jabki Islam aik aafaqi (universal) mazhab hai woh sab ke liye aik jaisa dastoor (rule) paish karta hai chaahey koi Saudi Arab ka ho ya doosri country ka aur Islam par amal karney ke liye kisi media ki bhi zaroorat nahi.

Aik Ahem Nuqta (Point): New Zealand aur Saudi mein giyarah ghanteray (11 hours) ka farq hai, jab Saudi mein 9 Zul-Hijjah ka sooraj nikalta hai to New Zealand mein 8 Zul-Hijjah ka sooraj doobta hai. To kya New Zealand waley raat ko roza rakhenge? Aur agar raat guzaar kar roza rakhen to un ke yahan to Zul-Hijjah ki 9 tareekh hogi magar Saudi mein 10 tareekh yani Eid

ka din hoga, to kya New Zealand waley Eid ke din roza rakhengey jabki Eid ke din roza rakhna mana hai. Arafah ka roza samajhney ke liye yeh aik ahem nuqta hai. Khulasey mein yeh kehna chahunga ke Arafah ka roza apney apney Mulk (country) ke hisaab se Zul-Hijjah ki 9 tareekh ko rakha jayega.

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